

March, But the arrival of two or three citizens of Florida, said to be in search of negroes, caused them to disperse at once, and I doubt whether they will come again. At all events, the emigration will be delayed a month I apprehend in consequence of the alarm of these negroes."

The embarrassment into which General Jessup was thrown in quite apparent, notwithstanding his order of the 5th April. The people were anxious to him for slaves. The negroes, it would seem, were more anxious for apprehension, and fled when a slave catcher entered their vicinity. Whether the Indian negro had cause for that fear, we are unable to judge, except from the document before us. Now the Indians and our army, it appears, there was no difficulty whatever. But the difficulty appears to have been between the Indians and negroes on one side, and those who sought to rob the Indians and enslave the blacks on the other. It is also quite evident that some of the people of Florida were restless under the or of the 5th of April, prohibiting them from entering the Indian country. When intelligence reached that order reached St. Augustine, it seems a public meeting was called and a committee appointed to procure its repeal, in order that the people might enter the Indian country for the purpose of seizing slaves.

This committee, said to be composed of men of high standing, addressed a long letter to General Jessup, in which they say, speaking of the people of Florida: "While they believe that the accomplishment of a certain pacification must, as it ought, be an object of primary importance in these negotiations, they persuade themselves that the preservation of the negro property belonging to the inhabitants of this desolated country must be seen by him to be an object of scarcely less importance." It is a most undeni- able fact, borne out by every part of these official documents, that the people of Florida supposed that the great object of the war was to aid the slaveholders in capturing and recovering their slaves. This same protest goes on to re- count in regard to their slaves being carried away, and finding a place of refuge in the Indian country, and the concluding of an armistice by General Jessup, without getting their slaves back, and then the signs add: "Against such a course, a course so destructive of their rights and interests, the citizens of St. Augustine, and others, in public meeting assembled, for themselves and on behalf of the inhabitants of East Florida generally, do most solemnly protest." This, sir, is the solemn protest of the citizens of Florida against any cessation of hostilities upon other terms than that of getting back their slaves, or rather of permitting them to enter the Indian country to obtain their slaves. The hornet, with which the negroes, both Indian slaves and free blacks, regarded those who came within their territory for the purpose of catching slaves, is shown by the letter of General Jessup just quoted; in which he states that thirty Indian negroes, in and about his camp, at one ran a way when they heard that two men were in quest of slaves.

With these people, the great, important, and absorbing subject appears to have been slaves, not peace. Indeed, we have their solemn protest against extinguishing the flames of war, or stopping the torrent of blood which had so long flowed, until they should have their slaves, secured to them. They were unwilling that the treasure of the nation should cease to be poured out until they should have their fellow men brought back into bondage. But, sir, I should fatigue the committee too much were I to refer to tenth part of the documentary evidence which I have before me on this subject, or to that part which goes to prove the attempts of our Government to get back the slaves who had escaped to their masters, or the manner in which that object entered into the plans of the War Department. Nor have I time to give any considerable portion of the evidence showing how this object of capturing slaves and supporting slavery entered into the designs, and was carried out in the movements, of the army. The time which may reasonably be claimed by me will only permit me to glance at the subject, and to lay before this committee and the people of this nation a small portion of the facts which I wish I were able to present to them. If the garment does not fit them, why do they attempt to force it on? I alluded to the fact, that money is, and has been, collected in the free States, and used to buy up the fugitive slaves of the South, while our most important interests at the North are abandoned.

I see gentlemen here who are tremulously sensitive if the word *turp*, or *harbor*, or *manufacture*, is but mentioned; and I should like to compare the heart of the nation, arising from the forty millions expended in the Florida war, the benefits of the thirteen millions expended there, the United States for harbor purposes but I have no time to do it now.

I was speaking upon the subject of retaking fugitive slaves, and I think it due to the members of the nation that they should be informed of the manner in which our troops pursued the business of catching slaves.

In a letter, dated at Tampa Bay, 25th May, 1837, directed to Lieut. Col. Harvey, General Jessup says: "If you see Powell [Ossabaw] tell him I shall send out and take all the negroes who belong to the white people. And he must not allow the Indian negroes in mix with them. Tell him I am sending to Cuba for bloodhounds to train them; and I intend to hang every one of them who does not come in."

If the negroes, who appear to have controlled the Indians, had quickly suffered themselves to be trained with bloodhounds, or to be hanged for their love of liberty, they would have deserved to be slaves. Another important piece of intelligence we have here also. The expenditure of \$5,000 for bloodhounds in Cuba was not, as he had supposed, for the purpose of training Indians. In this letter we have officially announced, that they were sent for, obtained for the purpose of capturing slaves.

Sir, I desire the people of this nation to understand distinctly that they are taxed for the purpose of maintaining and supporting slaves in the slave States; that their treasure has been appropriated directly and publicly to that purpose; that our army—many of whose officers and soldiers were bred in the free States, and in the love of liberty—has been employed by the Commanding General, in pursuing and capturing fugitive slaves. Nor is it otherwise.

The frenzied of the North are taxed for the purpose of buying bloodhounds to use in connection with our army, in this upgrading and disgusting warfare.

The taking fugitive slaves is regarded by Northern people, as a most ignominious employment, so much so, that scarcely a man can be found who will do it publicly. Yet, it seems that our military officers in Florida were openly engaged in it.

I will call the attention of this committee to that portion of Gen. Jessup's order which fixes up the people of this nation the character of slaveholders, and the purchasers of slaves; by which this nation, boasting of its liberty and its regard for equal rights, became a dealer in human flesh. I refer to that portion of the order which declared that he would be "taken on account of the government" and held subject to the order of the Secretary of War. On the 24th September, 1837, General Jessup, the Commissioner of Indian Affairs, saying, "The male negroes are now all the property of the Seminoles, and I have promised Abraham the freedom of his family if he prove faithful to us; and I shall certainly hang him if he is not faithful."

Mr. Chairman, I think the people of my district will be glad to admit that General Jessup possessed the constitutional power, or the right, to make them slaveholders, and to bind General Gaines, who appeared before me, to give up, at the instance of the military, and the military code that he was a slave, and released them "as slaves."

Monmouth and Yorktown, seems to have been destined to Florida to the base purpose of leading on an organized company of negroes. Sir, I longer "saw our country" but the cry of our arm in their advance to victory, but slaves has become the sole weapon to inspire them to effort. No longer during the war-worn veteran, amid the battle's rage, think of his country's glory, and never his arm in behalf of freedom; but with eagle eyes he watches the wavering ranks of the enemy, and their fleeing cohorts to seize upon the saddle for that he may make him his future slave.

But I intend to pursue this subject further. I now show that this Government—that is, composed of twenty-six States, some leading in slaves, and some denying the right of men to hold their fellow man in slavery—has been made to *deal in Slaves*; to become the *source of slaves*; that this administration, now just going into office, has dealt in "human flesh"; that the funds of Government, drawn from the pockets of free labor, have been paid for the capture of fugitive slaves, and the purchase of slaves captured from the Seminole Indians. And for what purpose? I refer to order No. 175, dated at Tampa Bay, September 6, 1837. It reads as follows:

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3. To induce the Creek Indians to take alive, and destroy the negroes of citizens who had been captured by the Seminoles, a reward was promised them, that they should accept. They expected and received a sum of money, and if I had time, I would read out the various rewards offered for the capture of fugitive slaves, and the purchase of slaves captured from the Seminole Indians. And for what purpose? I refer to order No. 175, dated at Tampa Bay, September 6, 1837. It reads as follows:

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COMMUNICATED BY DR. BRIBBLE.

(Continued from last week.)

The Sermon.

LUKE, ix. 28, 29.—"And all they in the synagogues when he heard these things were filled with wrath, and rose up and thrust him out of the city, and led him up to the brow of the hill, (whereupon the city was built) that they might cast him down headlong."

When Nehemiah was building the walls of Jerusalem, it excited the indignation of the enemies of "Zion" it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel." But he went on with his work, nothing daunted by public sentiment. He was not to be deterred because his enemies were powerful as well as malignant. He was laboring for God and whilst God was on his side he feared not the wrath of man. He saw his brethren in such a condition that he felt for them, and pitying, he determined to relieve them. Among other things that grieved his heart was the great cry of the people and of their wives against their brethren the Jews; "Now our flesh is as the flesh of our brethren, our children as their children; and to we bring into bondage our sons and our daughters to be servants—and some of our daughters are brought into bondage already; neither is it our power to redeem them for other men have our lands and vineyards." "It was very angry," said Nehemiah "when I heard their cry and these words." And he not only felt for his oppressed brethren, but he labored with all his energies for their deliverance, and ceased not until he had secured the walls of Jerusalem and delivered those that were bound from their brethren who held them as slaves. He could not indeed have succeeded in this great work by his own might; but the Lord was his strength and his shield.

Have we not something analogous to this, my brother among ourselves? Our Zion has been sought so under the power of worldly men and worldly principles that even in this land of boasted freedom tens of thousands of our Christian brethren are held in bonds by those who sit down with them to the same communion-table. Thus have the walls of Jerusalem been broken down, and the spirit of the world is allowed to prevail in the church of Jesus Christ. And there are many like Nehemiah grieved at heart because he was wrung from his captives and bonds. They have arisen to cry out against the oppressors, to deliver their brethren and to build anew the walls of Jerusalem. But they have few friends and what is worse they have foes within. And shall we my brethren take the side of the oppressor against the oppressed? O God forbid. Let us rather die than be found contending either directly or indirectly against the principles of Justice and mercy.

But, my brethren if you would have these principles established, you must make up your minds to bear the reproaches of the world, the sneers and the scoffs of those who would ridicule religion, the persecutions and wrath of those who feel their worldly interests in jeopardy, and the opposition of your own brethren whose judgments may be imposed upon by the false and crafty assertions of the enemies of truth.

My brothers I expect to be reproached for this sermon, but I design to preach with the feeling that I am on my way to the judgment seat of Jesus Christ, where you and I will have to give an account how I preach and how you bear. May God Almighty give us all the right understanding and the right spirit I design to show.

1. What the Lord Jesus Christ came in the world to accomplish.

2. What his brethren did with him.

3. Make an application of the subject to present circumstances.

1. What the Lord Jesus Christ came in the world to accomplish.

My text alludes to some things Jesus Christ had been communicating to the Jews. And these things show us the object of his mission:

He was in Nazareth where he had been brought up—it was the Sabbath day—he stood up in the synagogue to read. He read from the prophet Esaias "The spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." He closed the book, he handed it to the minister and said "This day is this scripture fulfilled in your ears," i.e., he presented himself as the anointed prophet who was to accomplish these things. Now let us notice particularly what these things are.

1. Jesus Christ was anointed to teach the Gospel to the poor—that is to bring to them glad tidings, the glad tidings of salvation. It was the poor he came to—He gathered around him the poor of this world, whom Jewish doctors disdained to notice. They said of Jesus Christ "Have any of the rulers believed in him?" But Jesus Christ came to the poor and the despised, not that he was unwilling to save the rulers and the rich, for he bled his name his grace is sufficient for all, but he came to the poor because they through his poverty might made rich. He would often hear these durable riches which moth and rust cannot corrupt and upon which thieves cannot break through and steal. He scolded indeed without mercy. I soon parted with him. But the deed was already done. And this was one of the links in that chain of sequences that brought me finally to adopt the doctrine of immediate abolition. And I trust that such brutal sister will be set at liberty. This is power of the Gospel of Jesus on its soul; for were it not for the love I have for Christ my avowed few, would predominate over my compassion. And this same Gospel, my brethren, will produce this same effect every where if properly taught rightly—especially. Many by the force of habit and instruction may be kept in darkness, but the Christian will emancipate his slaves if he studies the Gospel to lead him to the oppressed. And woe to those who have the light of the gospel of the spirit of oppression with them. They have the gifts of the spirit of oppression with them. But let us, my brethren, preach the Gospel so that slaveshould be astonished that Jesus Christ abhors his practice and we shall then be instruments of setting at liberty them that are bruised.

3. The words of Christ have also a more spiritual signification, for we will assuredly set at liberty them that are bruised by the galling chains of sin, when they cry unto him for deliverance. There have been tens of thousands already set at liberty and there will be a multitude whom no man can number.

6. He came to preach the acceptable year of the Lord. The figure is still kept up. Still Christ Jesus had poor miserable slaves in his mind, and pitying their wretched condition, made use of that condition to illustrate the great object of his mission. By the acceptable year of the Lord, he meant the year of release called the jubilee when servants were freed from their masters. Christ came to sound the jubilee trumpet, and blessed are all they that hear the joyful sound. When the Millennium comes there will be no more slaves, and christians are thus daily praying for the abolition of slavery when they say "Thy kingdom come, thy will be done, in earth as it is in heaven." But the more spiritual significance of it is that sin shall entirely cease and the whole human family shall be released from the bonds of Satan and the gospel trumpet shall call into spiritual liberty the sons and daughters of Adam.

These, my brethren, were the principles he came to teach and these were the works he came to accomplish. But he knew well the hardness of the people's hearts—and that they would be offended because of these things. Hence he reminds them also that no prophet is accepted in his own country, and that though there were many widows in Israel in the days of Elias during the famine, none was Elias sent unto the widow of Sarepta, a woman of another nation, and so Jesus would have to turn from the Jews to the gentiles, and though there were in Israel many lepers in the days of Elias yet the prophet turned from these to save Naaman the Syrian, and so Jesus knew he would have to turn from his own people because of the hardness of their hearts. And the event plainly showed that the Lord Jesus knew what was in man, that those to whom he was preaching his gracious doctrine would resent them; and this brings us to consider.

7. What his brethren did with him. Why, "All they in the synagogues when they heard these things, were filled with wrath." They were all so. They had before them a sinner, convicted of sin, and tortured with guilt; his heart is broken with a sense of his iniquities; he cries out, God forgive me to be a sinner. He is poor in spirit, he is mourning, he is weeping, he is groaning in anguish, and Jesus Christ comes with the soothing language of longing love and heals his broken heart.

8. He came to restore sight to the blind. We must take this in a natural as well as a spiritual sense—Did not Christ restore those who were destitute of natural sight? Come, my brethren and tell what he did

for you. Oh, three blind eyes he restored to sight. And again he saw a man that was blind from birth. Did he say, I come not to restore the natural sight, but merely to throw spiritual light upon the dark mind? And he blemished his eyes and bade him wash and the blind man's eyes were opened. And we are told that "many that were blind he gave sight." But he also came to give spiritual sight.

Men are blind to moral and religious truth. They are of darkened understanding, and they need the word of God as a light to their path, and a lamp to their feet. This word Jesus Christ gives them and tells them, Search the scriptures for they are they which testify of me. They need also the spirit of God that might understand the word, and Jesus Christ sends his Spirit to guide it in its truth.

4. He came to preach deliverance to the captives.

And should not this too be taken in a natural as well as a spiritual sense? Jesus Christ did not indeed assert civil authority and say to the slave Go free on your master, but by teaching the master to do unto others as he would have others to do unto him, he preached deliverance to the captives. By saying to the young man go and sell all that thou hast and give to the poor, he preached deliverance to the captives. By saying, blessed are the merciful for they shall obtain mercy, he preached deliverance to the captives. By saying to his disciples, know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercised authority upon them. But so shall it not be among you; but whosoever shall be greatest among you shall be your minister; and whoever of you will be the chiefest shall be the servant of all."—In saying this, he proclaimed deliverance to the captives. And it was upon the principles of this gospel that proclaiming deliverance to the captives, that Paul called upon Philemon to receive Onesimus not as a servant but as a brother beloved. But it is also to be taken in a spiritual sense. The sinner is the captive of the devil, held in the fast hold of guilt, and a slave in sin. Jesus Christ proposes to loose these bonds, to dissolve his chains with his meritorious blood; and to deliver him from the thraldom of sin, from the bonds of death, and from the captivity of hell. Oh, what a mission of love!

I quote Matthew Henry. Now let me repeat the words of the text "All they in the synagogues when they heard these things were filled with wrath, and rose up and thrust him out of the city; and led him up to the brow of the hill, wherein their city was built that they might cast him down headlong." And now my brethren—

3. Let us make an application of the subject to our present circumstances.

I was once a believer in slavery, and then like Saul of Tarsus who thought he did God service by persecuting the churches, I thought I did God service by joining in the cry against abolitionists. But it pleased God to open my eyes to the sinfulness of slaveholding; and as I began to be zealous for the cause I had been born into, I became in darkness—I came here to seek for light. You, my brethren, all profess to believe slavery wrong. But who of you tried to enlighten my mind on this great and important subject? A few of you indeed who dare to call yourselves abolitionists addressed me with the truth; but I had the most part to obtain the knowledge of this great truth not from this church, not from my professed friends and supporters, but from men who in defense of constancy and perseverance have philanthropy enough to speak and to write for the poor and the oppressed. Well, I became fully convinced of this sin, and of course ashamed that I had despised abolitionists. He shall have it either in this life or in the coming. Jesus Christ will surely set him at liberty. Taking it in a natural sense, we perceive that this work now is going on under the benign influence of the christian religion. Already have our northern states done the great work of emancipation; and Great Britain has broken shackles of her eight hundred thousand slaves. France is emancipating, Holland is emancipating and other States and nations are engaged in the work. There is now in the providence of God a general moral communion in the earth, and the day is evidently not far distant when the horrible slave trade shall be abolished and liberty shall be proclaimed over the civilized world. This is the work of God. Who will say that it is not? Yes, my brethren, Jesus Christ pitied the poor slave and inculcates those principles which will most surely break his bonds asunder. The language of the text reminds me of the case of a woman whom I attended while powerfully bruised under the scourge of an overseer and the trampling of his heel. That was the woman he was brother in the church. There she lay on her hard and dirty pallet bruised into a fever and scarcely able to turn herself over. That woman I had baptized with my own hands and I new well from childhood to be moral, and when a Christian to be pious. When laying in her brieties upon that hard bed, he expressed her comforts in view of the cross of Christ, and there, and there only was her consolation and her peace. What was her offence that she was thus made to suffer? She had dared to leave her tank and go near her crying child. Be astonished, my brethren, that overseer was mine and that woman was my slave. He acted indeed without malice. I soon parted with him. But the deed was already done. And this was one of the links in that chain of sequences that brought me finally to adopt the doctrine of immediate abolition. And I trust that such brutal sister will be set at liberty. This is power of the Gospel of Jesus on its soul; for were it not for the love I have for Christ my avowed few, would predominate over my compassion. And this same Gospel, my brethren, will produce this same effect every where if properly taught rightly—especially.

4. He came to set at liberty them that are bruised, to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. He closed the book, he handed it to the minister and said "This day is this scripture fulfilled in your ears," i.e., he presented himself as the anointed prophet who was to accomplish these things. Now let us notice particularly what these things are.

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He who is blind to moral and religious truth, they are of darkened understanding, and they need the word of God as a light to their path, and a lamp to their feet. This word Jesus Christ gives them and tells them, Search the scriptures for they are they which testify of me. They need also the spirit of God that might understand the word, and Jesus Christ sends his Spirit to guide it in its truth.

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31. He came to preach deliverance to the captives.

And should not this too be taken in a natural as well as a spiritual sense? Jesus Christ did not indeed assert civil authority and say to the slave Go free on your master, but by teaching the master to do unto others as he would have others to do unto him, he preached deliverance to the captives.

32. He came to set at liberty them that are bruised, to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

33. He came to restore sight to the blind. We must take this in a natural as well as a spiritual sense—Did not Christ restore those who were destitute of natural sight? Come, my brethren and tell what he did

for you. Oh, three blind eyes he restored to sight. And again he saw a man that was blind from birth. Did he say, I come not to restore the natural sight, but merely to throw spiritual light upon the dark mind? And he blemished his eyes and bade him wash and the blind man's eyes were opened. And we are told that "many that were blind he gave sight." But he also came to give spiritual sight.

He who is blind to moral and religious truth, they are of darkened understanding, and they need the word of God as a light to their path, and a lamp to their feet. This word Jesus Christ gives them and tells them, Search the scriptures for they are they which testify of me. They need also the spirit of God that might understand the word, and Jesus Christ sends his Spirit to guide it in its truth.

we are no less the brethren of the Lord Jesus Christ than their masters are. And will you respect the masters and their slaves?

34. He came to restore sight to the blind. We must take this in a natural as well as a spiritual sense—Did not Christ restore those who were destitute of natural sight? Come, my brethren and tell what he did

for you. Oh, three blind eyes he restored to sight. And again he saw a man that was blind from birth. Did he say, I come not to restore the natural sight, but merely to throw spiritual light upon the dark mind? And he blemished his eyes and bade him wash and the blind man's eyes were opened. And we are told that "many that were blind he gave sight." But he also came to give spiritual sight.

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38. He came to preach deliverance to the captives.

And should not this too be taken in a natural as well as a spiritual sense? Jesus Christ did not indeed assert civil authority and say to the slave Go free on your master, but by teaching the master to do unto others as he would have others to do unto him, he preached deliverance to the captives.

39. He came to set at liberty them that are bruised, to heal the broken hearted, to preach deliverance to the captives, and